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NATIONAL REPUBLICAN NOMINATIONS.

FOR PRESIDENT.

JAMES G. BLAINE, OF MAINE.

FOR VICE-PRESIDENT.

JOHN A. LOGAN, OF ILLINOIS.

We call attention to an article on another page, giving Mr. Mulligan's opinion of Mr. Blaine. Also to one showing the duplicity and unfairness of the Post in its treatment of Mr. Bliss. In fact, we hope as a matter of conscience, our Independent friends will give the contents of this paper their careful attention.

The Evening Post.

We gladly accede to the request of "Inquirer," to take up the "charges of the Post." The strength of a charge naturally depends upon three elements: the character of the maker, the evidence produced, and the character of the one against whom the charge is brought. In the absence of positive evidence, the reputation and disposition of the persons involved in dispute become of the utmost importance, and well-nigh decide the case. This is a state of affairs which comes under our notice almost daily, in society, in business, and in the courts.

With this preface we make the following claims, which can be proved to the satisfaction of unprejudiced lovers of justice, but which we do not expect to be granted by any dyed-in-the-wool Democrat or Independent, with a grievance to ventilate or an axe to grind.

First, then, no enemy of Mr. Blaine has ever produced a scrap of positive testimony or other evidence, to prove that he has ever been guilty of dishonesty or dishonest conduct.

Second. His enemies, by telling the truth, but not the whole truth, by giving part of the evidence and withholding the rest, have, by insinuation and imputation, succeeded in figuring out a damaging construction which might be placed upon many of his expressions in his letters on railroad matters.

Third. The whole correspondence between Blaine, Fisher and Caldwell might be read through by any sufficiently informed and unprejudiced person, however strict in his morals, without finding in it anything blameworthy on the part of Mr. Blaine, except his engaging in a speculative enterprise. On the contrary, much sympathy would be excited on his behalf by the terrible straits into which his indiscretion had led him.

Fourth. The character of Mr. Warren Fisher, Jr., as displayed by his own letters, testimony and conduct relating to this matter (the people at large know nothing of him otherwise), is that of a railroad sharper, dead to all sense of honor, sympathy or obligation; a man to whom friendship is but sheep's clothing, and whose solemnly plighted word is to him but a thing of convenience. Mulligan appears as the plausible tool for the transaction of dirty work. The Post appears spiteful, hateful, disingenuous, hypocritical, unfair, ungenerous, disgraceful and contemptible, telling some truth it is true, but upside down.

Fifth. The character of Mr. Blaine as revealed in the letters of this correspondence (our opponents seem unwilling to look at him in any other light, or at any other time) is that of a man tempted by glittering prospects into a speculation, from the disastrous results of which he was trying to extricate himself and the friends he had in good faith involved, by every honorable means. They do not show that he violated any agreement, verbal or written; that he made any unjust rulings, or cast a reprehensible vote; that he ever bribed or was bribed, that he ever violated his oath of office, or neglected the duties he owed to his constituency or the nation. Nor have any charges ever been made against him concerning these things that have not fallen dead of their own weight when investigated by any responsible body of men.

Sixth. Inasmuch as the opposition have no positive evidence to support their charge of wrong-doing, and inasmuch as Mr.

Blaire's letters are, to put it mildly, just as capable of bearing a good meaning as a bad one, and inasmuch as he declares most emphatically that the evil meaning existed only in the minds of his enemies, it comes down to a question of life and character whether we believe him or his enemies.

Now, we do not intend to admit the absurd proposition of the Post that Mr. Blaine's letters bear an evil meaning because he is an evil man, and that he is an evil man because he wrote such evil letters. That is the argument of the Post condensed. We know it for we have read it *ad nauseam*. We shall be glad when we can get rid of it with safety. It is like a dog that barks under one's window during the live-long night—not dangerous but intensely disagreeable! The Post raves on day after day about Mr. Blaine's record. Well, look at it, by all means look at it, but look at the whole of it. Who ever heard of judging of a man's life by a single chapter out of the middle of it or his character by a single passing phase of it. We all know what its enemies can make out of the Bible if we will tolerate their picking out isolated sections upon which to found an argument. Why should a similarly unjust method be allowed here?

In conclusion we would say that the above claims and statements have been made after a close study of a great part of the celebrated "Mulligan Letters," and the testimony relating to them. We have read all, so far as we are aware, of those parts of the correspondence claimed by the opposition press to be the most damaging to Mr. Blaine. To attempt to prove, in detail, all we have stated, would not meet the approval of our readers, who are doubtless already weary of the discussion in the daily papers. Suffice it to say that our investigation has been a far more thorough one than most of our citizens will have the time or patience to make; that we believe our sense of honor and conscience to be fully up to the average, and that we arise from the investigation with a high respect for Mr. Blaine, and a profound sympathy for him in the persecution he has undergone. These opinions are shared by hundreds of the noblest and best of our public men, best qualified to judge; by 80,000 Republican voters in Maine; by millions of justice-loving, slander-hating honest men of the nation. He who runs may read.

Taxes and the Water Mains.

The independence of American citizenship is never fully vindicated except when in revolt from the demands of the tax gatherer. The Good man's tax bill, like the Good man's Bible, is popularly supposed to be subject to revision, according to the dictates of individual reason and conscience. Nor is it sufficient to reply in any given case that another pays and thinks it proper. The defender of law and order is likely to be overwhelmed—like the man who suggested to the Scotch dame that Christ made wine at the Marriage feast. "Yes, and it's much against him that he did."

Absolute equality in the levying of taxes is impossible, even were it desirable. The rich man pays a disproportionate share of school, road, gas or State tax, when he has no children to educate, little or no property upon a public street, and is far removed from the place where much public money is expended. The poor man receives more than his outlay when he is enabled to educate his children, enjoy the benefits of police control, fine streets, sidewalks, gas, water, and the good order enforced by the State law, without, perhaps, the expenditure of a dollar. To both alike, the law guarantees the protection of life and property, with equal advantages in the pursuit of happiness. Yet, there is in it all substantial justice, the enforcement of law, the protection of property and of life, the permanency of good government is the rich man's opportunity, and furnishes a sound basis in reason for the payments which he makes to the public treasury. He might, however, very easily and cheaply say "I will pay no school tax, for I have no children to educate—I will pay no road tax, for I own no horses or carriages etc. Public sentiment requires that he make his usual annual contribution to the public funds. Even improvements to his house and grounds, for which his neighbor pays nothing, are a permanent advantage to the surrounding property.

Among the grievances enumerated by our ancestors in their famous Declaration of Independence, which we would advise some of our contributors to read, the subject of taxes is referred to in a single sentence. They complain against the king and people of Great Britain "for imposing taxes upon us without our consent." The question of the laying of water mains in our village was submitted to the people by the now defunct Town Committee of 1883 and 1884. After due consultation upon the advisability of introducing water into our streets, the Committee were almost unanimously instructed to make the contract. In that meeting the dangers from fire to the property in the crowded portions of our village were insisted upon, as were the inducements of the introduction of water would offer to outsiders and our own people as a place of residence, and the rights of those who had already invested their money to have their property protected. If our correspondent on Montgomery street, who last week informed us that he intends to kick against paying this water assessment until the water pipes are laid on his street was not there he ought to have been.

It was then thoroughly understood that

only a portion of the town could be supplied with water, while the tax would be levied upon all. With more than thirty miles of streets, we could have but little more than ten miles of pipe.

Acting upon the instructions of this meeting the pipes and hydrants were assigned to streets where they were thought to be most needed, and the contract made. No change has since been thought of. The full limits of the law were reached in the first contract. No number of petitions could give the Committee new power or relieve them from the provisions already entered into. The placing of a hydrant near Carter's mill was secured by taking it from a place where it would be little used, the Water Company offering to lay the additional pipe made necessary by the change.

A large portion of the village is now protected against loss or damage by fire inducements to build are held out to all, and while special advantages are likely to occur to those living upon the main streets, the increase of taxable property is an incidental advantage to the remotest inhabitant of the town.

If it be held that in this matter the centre gets more than it gives,—the suburbs should remember that in the mending of roads, building and equipping of schools, and other things, they themselves often receive more than they give. In the give and take of public business, it is not well to be near-sighted. The policy of looking after the district is often penny-wise and pound-foolish.

If our friends of the East end have been deprived of a privilege to which they are justly entitled, the wrong should be speedily righted, but "kicking" is an exhibition of "mushiness" in which we sincerely hope they will not indulge.

Lundborg's Perfume. Edena. Lundborg's Perfume. Marcial Niel Rose. Lundborg's Perfume. Alpine Violet. Lundborg's Perfume. Lily of the Valley.

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SURPLUS (Massachusetts Standard) 2,862,918 86
SURPLUS (New York Standard). 5,314,649 87

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Time Tables.

Carefully corrected up to date.

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TO NEW YORK.

Leave Montclair—6:03, 7:15, 8:28*, 9:15,

6:30, 8:15, 9:40, 11:05 a.m., 12:45, 2:55, 6:10,

6:30, 8:15, 9:45, 11:00 p.m., 12:25 a.m.

Leave Glen Ridge—6:06, 7:17, 8:37, 9:17,

6:30, 8:15, 9:45, 11:00 a.m., 12:25 p.m.

Leave Bloomfield—6:07, 7:19, 8:39, 9:22*, 9:19,

6:30, 8:15, 9:45, 11:00 a.m., 12:25 p.m.

Arrive Newark—6:23, 7:30, 8:10, 9:30, 10:50,

6:30, 8:15, 9:45, 11:00 a.m., 12:25 p.m.

Arrive New York—6:30, 8:00, 9:10, 10:00,

6:30, 8:15, 9:45, 11:00 a.m., 12:25 p.m.

Leave Newark—6:31, 7:42, 8:52, 9:42, 10:30,

6:30, 8:15, 9:45, 11:00 a.m., 12:25 p.m.

Leave New York—6:32, 7:43, 8:53, 9:43, 10:30,

6:30, 8:15, 9:45, 11:00 a.m., 12:25 p.m.

Leave Newark—6:33, 7:44, 8:54, 9:44, 10:30,

6:30, 8:15, 9:45, 11:00 a.m., 12:25 p.m.

Leave Newark—6:34, 7:45, 8:55, 9:45, 10:30,

6:30, 8:15, 9:45, 11:00 a.m., 12:25 p.m.

Leave Newark—6:35, 7:46, 8:56, 9:46, 10:30,

6:30, 8:15, 9:45, 11:00 a.m., 12:25 p.m.

Leave Newark—6:36, 7:47, 8:57, 9:47, 10:30,

6:30, 8:15, 9:45, 11:00 a.m., 12:25 p.m.

Leave Newark—6:37, 7:48, 8:58, 9:48, 10:30,

6:30, 8:15, 9:45, 11:00 a.m., 12:25 p.m.

Leave Newark—6:38, 7:49, 8:59, 9:49, 10:30,

6:30, 8:15, 9:45, 11:00 a.m., 12:25 p.m.

Leave Newark—6:39, 7:50, 8:60, 9:50, 10:30,

6:30, 8:15, 9:45, 11:00 a.m., 12:25 p.m.

Leave Newark—6:40, 7:51, 8:61, 9:51, 10:30,